7/94

PATHWAY TO GOD

Vol. XXVIII JULY 1984 No. 4

A QUARTERLY JOURNAL
ACADEMY OF COMPARATIVE PHILOSOPHY
& RELIGION, BELGAUM

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" ONE GOD, ONE WORLD, ONE HUMANITY "

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Vol XXVII **July 1994** **No. 4**

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Annual Subscription

India (Bharat)	Rs. 25-00
Foreign (By Surface Mail)	,, 100-00
Single Copy	,, 8-00
Life Subscription	8-00

EDITORIAL

Importance of Initial Preparation for God Realisation

God realisation or Self realisation hes been mentioned as the Supreme Goal of human life in our religious texts as well as by sages and even modern saints. Saints have said that if we engage ourselves only in our family life, money-making life and social life without paying any attention to the supreme goal, our life becomes a waste and by the time death over-takes us, we have no achievement to our credit. All the worldly facets of life come to an end with death.

Does one's life end with death? Death has been the starting point of many philosophies and has urged, since ancient times, men of insight and intellect to search for truth behind the mystery of death. According to tha Hindu philosophy, only the body dies and the essence of man consisting of the impressions of mind and the soul takes rebirth in another body and this goes on and on until man develops finer and finer qualities of the mind and the intellect and ultimately reaches Godhood or in other words merges with God or what is called the universal self. Is this evolution from manhood to Godhood assured for every human being? The answer given by Hindu philosophers is "yes", provided man starts his journey upward in the evolution process and does not degenerate downwards.

This journey upwards or downwards and the speed with which one reaches Godhood or degenerates downgrade, depends on the initiative or otherwise and efforts of the individual and the actions in which he participates in his life span. Man who gathers knowledge from the scriptures about this realisation and follows the path laid down by sages and saints for the same, will reach the supreme goal, may be, in a few births or many, depending upon his own efforts and the help he may get from already realised souls. On the other hand, a man who is not at all conscious of the upward journay and leads a reckless life in search of transient pleasures, degenerates downward from life to life, birth to birth, till some chance occurrence in his life makes him conscious and puts him on the path of progress.

Our ancient sages and seers have formulated a "way of life" for a man who participates in family life, money-making life and social life, to enable him to make a gradual progress towards the supreme goal. The prescription is a moral and ethical base to to our life, to avoid excessive enjoyment of pleasures, mania for money, craze for social honours and at the seme time engage oneself in devotional worship of a deity of one's choice, as laid down in the texts or as formulated by sanitly persons.

Various methods are noted for God-realisation like Nama-japa, Bhaktiyoga, Karma-yoga, Dnana-yoga. Hatha-Yoga, mantra-yoga, Laya-yoga and others. All these mehods lay down a preparatory code of self-discipline and practice, which develops the requisite qualites in a man and make him capable of progress on the spiritual path towards the supreme goal.

Maharshi Patanjali prescribes Yama, Niyama, Āsana, Prānāyāma and Pratyāhār before we can proceed

to Dhārana, Dhyand and Samādei, as initial preparation before we embark on the main aspects of God-realisation.

Yama *consists of imbibing in our behavior Non-violence. Truthfnlness, Non-stealing, Continencu and Non-hoarding ie. one should not store anything with oneself more than his needs.*

Niyama *consists of Cleanliness and Purity, external and internal, Satisfaction with one's possession and achievements and not yearning for more or what others possess; Tapas or actions to discipline our body and mind; Swadhayaya ie. Study of shastras and Ishwar-Pranidhan ie. Surrender to God with the firm belief and devotion that He is the mover of all actions.*

Asan *consists of practising different postures of the body as formulated. such that various endocrine glands are activated leading to smooth working of the body It also increases the endurance of the body when one sits in a selected posture for meditation.*

Pranayam *consists of breathing exercises to tone up the nervous system leading to conrol of body and mind.*

Pratyahar *consists of training the mind to turn away from extrovert tendencies and sensual pleasures.*

Whether we aim at the supreme goal through the method of Nama-Smaran or the Hatha-Yoga or any of the other methods, the first two requirements given above namely the Yama and Niyama are the bare essentials for the initial preparatory base to be firmly founded, without which spiritual progress cannot be ensured. Guru will show the way; but unless the

aspirant prepares the moral and ethical base to elevate the condition oi the body and the mind given in the shastras and as stated above for spiritual progress, his efforts will not be fruitful. Swami Yoganand used to say that the aspirant has to achieve the first 25% on his own whether he has a Guru or no Guru; then only, help will come for progress on the spiritual path. This 25% consists mostly in imbibing the qualities given in Yama and Niyama above.

Gurudeo Ranade has also said that the seed of spirutualism to sprout in this piece of land, in theform our body, the land is to be tilled, the stones removed, manure has to be mixed properly, the land levelled and watered so that when the rain of Guru-Kripa is is showered, on the land, the seed sprouts and starts growing. Even then, removal of weeds and protection from cattle is to be ensured.

Therefore, it is to be remembered that the preparation of land, removal of weeds and ensuring protection are to be done by the aspirant himself. The Guru will not be able to help in these matters. How this can be done? By imbibing the qualities mentioned in Yama and Niyama and if possible at least a little training in a selected few Āsanas and Prānāyām. and Pratyahar.

Paramacharya Shri Chandrashekharendra Swaraswati was once asked "How to judge whether we have progressed on the spiritual path?" He replied "Last year, if you got angry fifty times and this year only ten times, you have made progress spiritually. If it is reverse, you are in retrogression". The answer also emphasizes the importance of the initial preoaratory base and one's own effort in trans forming the body and mindto a state congenial to receive the Divine Grace.

Intellectual food for Ideological meditation in the words of Gurudeo

1) God is the unmoved mover of the whole universe :-

God is the mover of the world. The forces of nature are merely his bond-servants. We are reminded of Aristotle's dictum that God is the unmoved mover of the whole universe. We are also put in mind of the famous passage in the Upanisad (अहं वृक्षस्य रे रिवा ।.) " I am the mover of the tree and so on." And the tree goes on in its individual and universal aspects to be regulated by the mover of the body and the mover of the world who are ultimately one. Jnanesvara also gives us some illustrations in which God's cosmological power is exhibited. It is God who commands the sum to follow a particular order every day during all months and seasons. Canute, the great king, rebuked his flattering courtiers by pointing out to them that the order of God in nature was superior to his own. God orders the wind to move ceaselessly on; He orders the earth to bear the burden of all the creatures upon her surface. Unfortunately, sometimes there are earthquakes also, but even they are due to the will of God. He orders the mountains not to move from their places, and he tells the ocean not to overstep its boundries. So God's power pervades all these natural forces Also we will not be far wrong if we say that God is the sum total of all the forces of nature. When we look at nature, we see that the Order which governs it is nothing else except the Will of God. Also if we look at the matter even physiologically, we see that our exhalations and inhalations are themsalves due to the Order of God, and when God desires that we should have final exhalation, we do finally exhale and there is no further inhalation. Death is thus itself due to the Will and Order of God. All these things show that God's omnipotence is

everywhere and this omnipotence is, according to Jnanesvara, one supreme cosmological agreement for the existence of God. (B. G. P. 59-60)

2) The Flood of Illusion (Mayanadi)-

Jnanesvara's description of the flood of illusion is a very wonderful one. The concept of Maya, which Samkara-had inaugurated, finds its best poetic expression in Jnanesvara. He speaks of the course of Mayanadi which start from the precipice of Brahman, which he calls Brahmacala (ब्रह्माचल) or Brahmagiri (ब्रह्मगिरी) Who will not be reminded of the Brahmagiri mountain at Tryambekesvara (त्रंबकेश्वर) around which Jnanesvara's father with his four childran used to make peregrinations? The reference to the Brahmagiri seems to be a definite personal one. Issuing from the precipice of Brahman, therefore, Jnanesvara tells us, as the river moves on, it produces bubbles in the shape of the element which appear on its surface. It is further augmented by the rain of the qualities. The qualities send showers of rain into the flood and increase its flow. In this flood, as it moves on, there are whirlpools of hatred and windings of jealousy, and huge fishes in the shape of moral aberrations Pramadas (प्रमादास) swim inside the flood. The flood in its motion carries off the small hamlets of restraint and self-control which are situated on its two banks; it breaks its waters upon the island of sexual enjoyment which is a resort of an number of creatures so that all these creatures ultimately are destined to be drowned in that great flood. Jnanesvara very intelligently refers to the different kinds of Pramanas. One does not know how far he had studied Nyaya philosophy, but certainly here he makes mention of two important Pramanas, namely, reason and scriptures (बुद्धिप्रामाण and शब्दप्रामाण). Of those who are dependent upon their reason trying to swim across the river, no trace is left in the course of their swimming, and they sink in the abyss of self-conceit. The sacred scriptures are merely huge pieces of stone which a man fastens to his chest and thus being heavily laden, he falls into the mouth of the whale of arrogance. बुद्धिप्रामाण and शब्दप्रामाण having been thus disposed

of. Jnanesvara tells us in a general way that other means of swimming across the river, that is, other criteria or Pramanas are only sure ways of destruction. Ultimately no intellectual criterion enables us to escape Mayanadi. Finally, if we want to cross such a terrific stream, we must have a steersman in the shape of a spiritual teacher. We must have a rudder in the shape of devotion, which conception we take the liberty of introducing in the description. We must travel on the sure raft of mystical experience. It is only when these three things meet namely, the spiritual teacher, devotion and mystical experience, that we have the possibility of crossing that great flood of illusion. But one very extra-ordinary phenomenon takes place in the course of this flood. It disappears as soon as we begin to cross it. As we have noticed before that when the Sun of Absolute Reality rises, there is nothing left for him to illuminate; similarly here, in the case of the flood of illusion, it so happens that as soon as we have begun to cross it, no water remains to cross. (B. G. p. 61–62)

3) The Search of God through Miseries.

Jnanesvara's description of the search of God through miseries can hardly be paralleled by similar descriptions, reminding us as it does, at two different places of certain Hindi songs, especially the poems of Kabir the parallelism of which we have discussed elsewhere. Jnanesvara tells us that our life might be regarded as a boat with a hundred holes. Kabir had spoken of टूटो नाव ऊपर जा बैठा which we have discussed elsewhere in our explanation of the song रे दिल गाफिल गफलत मतकर एक दिन जम आवेगा. Who can keep his body bare, asks Jnanesvara, when missiles are being hurled at him every moment? When a conflagration is raging all round, as happened once in the Khandava–vana, (खांडव-वन) who can hope to remain enclosed inside it? Our best endeavour should be to get ourselves out of that conflagration as early as possible. Then Jnanesvara tells us that life indeed might be regarded as a fair. Here again we are reminded of another line of Kabir's song सौदा करने

या जग आया. In this fair what we see is that wares of miseries are being spread out by the sellers, and Death, who is one of the Principal sellers, is measuring the years and the destinies of men; he is rationing life's years and the destinies of men; he is rationing life's years to people. Making an appeal to the heavens, Jnanesvara asks " Is not the moon proverbially consumptive? Do not the stars rise only in order to set? If this happens to the heavens, why should this not happen to men upon the earth? In a very important discussion upon the nature of death, Jnanesvara further tells us that at the very beginning, death is encircling the foetus in the mother's womb. Perhaps, when a child is born the parents hoist auspicious flags. But in the midst of happiness comes misery. The child is really approaching death every day as it grows, and yet people rejoice and hoist flags. People cannot afford even to hear the word death'. As Spinoza has said, in the course of the life history of man, when he begins to watch track of those that have gone by, he sees no returning footprints. All steps point towards the den of death and none returns. Histories and mythologies consequently, says Jnanesvara, are merely collections of death stories. Who will not be reminded of taking ourselves away from the purview of death when all these things are taking place round about us? Finally, taking a beautiful metaphor from animal life Jnanesvara tells us that a frog which is attempting to catch at flies, is itself at the same time being swallowed by a big boa. We in this mortal world try to aspire after many objects, unmindful of the fact that we ourselves are at the same time being devoured by death. The present writer had an opportunity of witnessing (under microscope) an analogous phenomenon in the region of the microbes, when he saw one medium-sized microbe catching hold of another, while at the same time it was itself being caught up inside the circle set up by the tentacles of a retifera. Such is the life of creatures from protozoa onwards to the life of the highest creatures. Wherever we look, death is encircling us and it behaves all of us therefore, to return to God and to think about Him unmindful of the power of death. On a contemplation of the various kinds of miseries enumerated above, we shall see that there

is no way of escape from them except by devotion to God. Jnanesvara asks;

> " Upon what power do these people count.
> that they do not try to worship me? ...
> who has ever heard a tale of happiness in this
> world of mortals? Can one sleep with comfort
> on a bed of scorpions or of burning coals?
> Alas, born in this mortal world, Oh Arjuna,
> get thyself away from it; go by the path of Bhakti,
> so that thou mayest reach My immaculate home.–
> (Jna. IX. 493 ..516.) B. G. P. p 62 64)

4) Original Points in Gita Interpretation

a) *Gita, not a Book on Ethics but Spiritual Life* Aurobindo begins by saying that the Bhagavadgita is not a book of ethics at all. It is a book of spiritual life. What would have Lokamanya Tilak said about this statement? It may be true that the Bhagavadgita is not primarily an ethical book, that its supreme teaching is that of spiritual life, but it would not be possible to negate the importance of the ethical element in the Bhagavadgita.

b) *No Disinterested Action* – Secondly, Aurobindo tells us that the Bhagavadgita does not teach disinterested action. Hitherto all orthodcx thinkers, and even Lokamanya Tilak and Mahatma Gandhi, have said that actions, according to the Bhagavadgita, ought to be performed in a disinterested spirit. Anasakti according to them (both) being the highest ethical teaching of the Bhagavadgita. Aurobindo says that our actions should be interested and not disinterested, interested for the sake of the attainment of God. This is not an unjustifiable proposition, because the supreme aim of ethical life is always the attainment of God.

c) *Abandonment of all Duties* :– Thirdly Aurobindo tells us that we must abandon all standards of duty as orthodoxly conceived. सर्व धर्मान् परित्यज्य मामेकं शरज वृज। must be literally interpreted. There are no duties for a man who follows God, says Aurobindo. All social duties in Aurobindo's own phrase are, therefore, otiose or futile. A great thinker has also said in the same spirit that God is a

very jealous being, who would not allow any actions to be performed except for His own attainment.

d) No Social Service :- Social service also is impossible. What we want and what we should have, says, Aurobindo, is only action of the God-possessed and for the God-possessed, Novalis in like spirit has said about Spinoza that if there was any God-intoxicated man upon earth, it was Spinoza himself.

e) Self-Sacrifice :- So far then about Aurobindo's disagreement with the orthodox interpreters of the Bhagavdgita. Coming to the points in which he agrees with them, we might say that those are of Self-sacrifice and self-surrender. Here he is at one with the old othodox theologians, even with devotional theists. All action, he says, are to be regarded as a sacrifice to Him, who stands behind man and nature Jnanesvara has said in like manner that we should worship God with the blossomed flowers of our actions :

तया सर्वात्मका ईश्वरा । स्वकर्म कुसुमांची वीरा ।
पूजा केली होय अपारा । तोषा लागी ॥ (Jna. XVIII. 917.)

f) Self-Surrender :- Finally, Aurobindo emphasizes that our highest ideal ought to be to surrender ourselves to the Master of Existence which, according to him, constitutes the great finale of human achievement. We already know the supreme function which the conception of surrender plays in his philosophy.

All these points have been so beautifully explained by Aurobindo in a few sentences that we cannot but quote his actual words :-

"The Gita is not a book of ethics but of spiritual life. It teaches not human but divine action; not the disinterested performance of duties but the following of the Divine Will, not a performance of social duties but the abandonment of all standards of duty (Sarva-Dharman) to take refuge in the Supreme alone; not social service but the action of the God-possessed, the Mastermen, and as a sacrifice to Him Who stands behind Man and Nature (Essays on the Bhagavadgita, p 43) thus rising to the great finale of supreme self-sutrender to the Master of Existence- (Second Series, pp. 1-2) (B. G. pp 171-173)

(Taken from 'Gurudeo Ranade', Biography & Mysticism-Ed)

Sthitaprajnna of the Bhagavadgita and Stabilizing Effect of the Brain Stem.

The brief Paper not only depicts the philosophy of Sthitaprajnna as described in the Bhagavadgita but also compares it with the biophysiological aspects of the brain stem and brings out the importance of inner consciousness in human self. It is strange that the reticular formation and thalamus of the brain stem are activated strongly with the innermost self of a human being. In this paper, therefore we discuss how the stableness of the mind should be important as indicated for a Sthitaprajnna in the Bhagvadgita

(I)

The rationale behind the philosophy of Sthitaprajnna, according to Hindu religions is mainly the belief in the law of karma. The action of karma believes that everyone keeps fruits of good or bad. Hinduism believes that Sthitaprajnna can make a man positively happy and cheerful, knowing the uncertain and transitory nature of worldly things. He is greater than an ascetic, a man of knowledge This leads to the theory of yoga the science of 'Life' in the living present. This is spiritualism named as Yoga. The significant point to be noted here is that when inspired by the self he is capable of doing such pure action as noted under the Karma Yoga. The dominant feature of such a person is in the performance of disinterested action. Gita, describes the feature of a Sthitaprajnna man as "satisfied in the self" after discarding all the worldly desires of the mind. This state of mind is possible maintained by Yoga.

We now begin by outlining the concept of Sthitaprajnna as discussed by some other schools of Eastern as well as well as Western thoughts.

Among, some of the ancient theories in Indian Philosophy we have the theory of Purusharthas which has the three

heads (Trivarga), Kama, Artha, Dharma and can be extended to fourth as Moksa. The Vedic doctrine of Purushartha as supplemented by Samkhya metaphysics are summarised as follows :-

The three separate components mentioned as dharma, Artha & Kama are for each normal human action aimed either ringly or in combination. However accidently any one of the components can couple with the others. For instance a potter makes pots following his varna ie. dharma, promotes his artha and satisfies Kama A person who has in him the spirit of dharma and who conceives his goal as dharma,- artha & kama will normally act in order to satisfy *KAMA*. This however is against the goal of sthitaprajnna man who is one beyond Kama. The trigunas of a Purusa viz. Sathva, Rajas, Tamas of which only the Satva Guna will have clear and distinct formative effect on pure conciousness, resulting in 'Moksa'. Only practice of yogic contemplation (dhyana) will purify the mind. To achieve this. however on the way of becoming a Sthitaprajnna, one must practice Sadharana-dharma like i) Ahimsa (non-violence) ii) Satya (truth) iii) Tyaga (self sacrifice) iv) daya (compassion) v) aloluptvam (non-attachment) upto the standard of perfection. Aspiration is inherent in a human person, it being part of purasartha. A person who follows dharma as justice will also tend to broaden his notion of dharmas as to include in it sadharaea-dharma also. To the extent he does this he is on the way to becoming a sthitaprajnna.

The Indian Philosopher Ramanuj was concerned with tha state of Sthitaprajnna, the state of tranquility and steadfastness in the mediation of Jivatman. According to Gita, Ramanuj glosses Sthitaprajnna with the phrase Jnananistha and therefore Ramanuj suggests that devotion alone, through the Lords' grace can enable one to attain this blessed state.

For Ramanujacharya, the contemplative is not subjected to elation or depression, and will not have any attachment to his body. In brief Ramanujacharya emphatically says that

the Buddhi which is non-attached to any work but it is only attached to Atman within is Sthitadhi.

For the heterodox Schools of Eastern thinkers according the Jaina's the state of a Sthitaprajnna consists in the normal and religious life. There are liberated souls who have perfection after passing through different stages of development. It is important to note that for this knowledge, faith and action are necessary for the soul to work out its liberation by progressively realizing the ideal. At a passionless stage, the soul becomes Veet-Rag and is on way to attain liberation. This is described as a stage of Sthitaprajnna. Most Western Philosophers concentrated on knowledge and only few have concentrated on the items of faith and devotion as Spinoza Therefore we have a brief outline of the concept of ' Sthitaprajnna '. The eveness of mind as envisagised in Sthitaprajnna recognizes the man who has full faith and obtained knowledge. The doubting self goes to destruction and does not have happiness in this world or next.

The question by the Philosophers is " but how do you acquire this faith, if not by doubting and then resolving yours doubts by reasoning ?

Your question concerning Sthitaprajnna is simple, though to do the needful is not at all simple. Faith is acquired and knowledge gained by subduing the senses.

To understand the connection between the concept of ' innerself ' of the ' brain stem ' and the outer worlds, we have the crux of this paper by considering the relation between response and stimulus. In the context of our paper, the brain stem (innerself) is considered as response and the stimulus (outer world). Now the problem is to understand the outer world (stimulus) by a stable-minded brain of a human being according to the concept of Sthitaprajnna. We must pay attention to the stimulus, as an important clue and consider the behavioural state of the subject, which helps us to realize the mind of a person.

We think however that the " stimulus-response " idea is not sufficient, and may be it is the ' inner self ' of a hidden consciousness described earlier in context of the external world, is relevant.

To complete our discussion we talk about the stabilizing effect of the brain, that pinpoints the feature that operates in our sleep. According to the Katho Upanisads, it is the one who peruses who keeps awake and gives all creations of desirable things when the senses fall asleep, is pure. He is the Brahman and is immortal. It is important to realize about the subject of Sleep and to enquire whether the part of the brain that operates during sleep is where the inner self (') resides. To examine this question, we discuss the stabilizing effect of the stem and in what way the ' Self ' be connected with the Sthitaprajnna. It is an important question to answer. Can Philosophers and biopsychologist solve this question ([8]) ?

To conclude this question we have the great Western idea which seems to be presented by French Physiologist Claude Bernard and ([1]) is as follows :

" Conceivably it is the stabilizing effect of the brain stem that frees the consciousness context of man for its highest achievement. "

However so far to me it is one of the best solutions to examine the view of the ancient seers (Eastern) presenting the concept of Sthitaprajnna ([3]) through Western thoughts.

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(2) Also explained in the Upanisads (Hindu Philosophy)

(3) We may, I believe, regard it as improbable that understanding of the world represents any definite or final stages a maximum or optimum in any respect (E. Schrodinger-"What is life- Mind and matter ")

(1) Has this free life of Claude Bernard attained ? This is derived by statistical method auto-correlation analysis of the Electroencephalogram (E E G)

— Dr. (Miss) Filita Bharucha

Practical Presentation of Adwaita Philosophy in Panchadashi of Vidyaranya Swami

The Philosophical treatise, Panchadashi was produced in the late years of the 14th century. The exact date and authorship are not definitely known. Madhavacharya, who was the commander-in-chief and then Prime Minister of the Vijayanagar Kingdom was known as Vidyaranya Swami. Also, his teacher Bharatitirth had also the title of Vidyaranya. Shankaranand was his Guru, who gave him sanyas, when he was about 55 years old. The treatise was probably the work of both Madhavacharya Vidyaranya Swami as well as Bharatitirth. Whether the work was produced when he was in the service of the Vijaynagar Kingdom or after he took Sanyas is also not known.

"Panchadashi" is a highly useful and practical compendium of Vedantic thoughts. It consists of three sections which are each divided into five chapters. Broadly speaking each section depicts one aspect of Bramham, the first four chapters dealing with the Sat (exvi) aspect Sava the second five with the "Chit" (Consciousness) aspect, and the last five with the "Ananda" (Bliss) aspect. The essential doctrines of Vedanta are treated in all the sections and each section can be considered a complete exposition by itself of the kernel truths of Adwaita philosophy.

To get at the essentials of Adwaita philosophy, one should be able to discriminate between the real and the non-real. The first chapter gives an analysis of the three states of human experience, Waking, dream and deep sleep. Consciousness in each of these states is the same changeless substratum This consciousness inhering all the experiences of one day is the same as that of another day,

and continues unbroken and immutable through the ages. It is without origin and without end, eternal and unchanging; and death cannot be predicated of it. Percepts are destroyed, while consciousness which witnesses the origin and destruction of percepts can never be said to die, since to do so it has to become a percept, which is unthinkable. The only entity immortal therefore is consciousness and this everlasting consciousness is the Atma or Self, the Being of all the aspects of existence-consciousness-bliss. The Self is common to all the three states; only the percepts vary and the source of these percepts is Nescience which, in Indian philosophy, is termed Prakriti. has three attributes or " Gunas ", namely " Satva " ' Rajas ' and ' Tamas '. These ' Gunas ' by themseleves cannot be properly understood or cognized; however, it is possible to have an idea about them from the effects they produce. When there is a preponderance of the ' Satva ' attribute ' Prakriti ' is called ' Maya '; and when there is a preponderance of the other two attributes it is termed ' Avidya ', i. e , Ignorance ' Prakriti ', ' Maya ', and ' Avidya ' have been used in Vedantic exposition to signify the same thing but at different levels, and their kinship is never to be lost sight of, In the course of the development of the theme, it is explained that the reflection of Brahman in " Maya " becomes " Ishwara " and that in " Avidya " becomes " Jiva " Since Ishwara has full control over ' Maya ' He is omnipotent while 'Jiva' being under ' Avidya ' has no control over it; hence his dependence on and proneness to karmik effects. Contingent upon the preponderance and mixtures of Satva, Rajas and Tamas, the Jiva further assumes the roles of various gods, men, animals, and birds, etc. The Jiva starts his sojourn encased in three bodies : ' Causal body " " subtle body " and ' Gross body ". The causal body, which is also known as the sheath of bliss, Is nothing but ' Avidya ' The subtle body is made up of ' Pranas ' (vital air), ' Manas ' (Mind) and ' Buddhi ' (intellect). The gross body is the sheath of matter that subsists on food.

Having considered the origin of ' Jiva ' and ' Ishwara ' the treatise proceeds to the origin of the Universe. Prakriti,

as stated above, may assume three types of tendencies, namely pure Satvic, i. e., Maya, impure Satvic when associated with Rajas and Tamas, i. e., 'Avidya', and wholly Tamasic. This Tamasic Prakriti is the root cause of the universe. On 'Ishwara's command, His 'Tamasic' Prakriti produced the five subtle elements, namely Ether (Akasha), Air (Vayu , Fire (Tejas), Water (Jala), and Earth (Prithwi). Here Ishwara's command is to be interpreted as His Thought (Logos) or Will : "Let there be a Universe". This is the cause of the beginning of the universe. Similarly has been explained the origin of the five subtle sensory organs, the five organs of action, the five pranas, mind and intellect, altogether seventeen, which make up the subtle body. As the Atma has been encaged by these five sheaths and its real nature obscured, it is caught in the cycle of births and deaths. The real significance of the great axiom "That Thou Art" may be elaborated thus: Brahman, when associated with Maya, is the material and instrumental cause of this world and stands for "That"; the same Barhman, when associated with 'Avidya', which impells one to desires and activities, is denoted by "Thou".

Ishwara = Maya + Brahman
Jiva = Avidya + Brahman
Ishwara – Maya = Jiva – Avidya
= Brahman

Continuous meditation on the line indicated above leads to stillness, the subject-object nexus having been eliminated. By this process of distinguishing the Self from the five sheaths and the stilling of the mind a seeker attains the state of supreme Bliss.

The study of the nature of the five elements and their differenciation from Brahman has been dealt with in the second chapter The composition and properties of the five elements and their permutations and combinations follow the Samkhya pattern with some modifications. It is to be noted in this context that each of the perceived elements contains one half-unit of itself and one - eighth of each of

the other four. Hence percepts are, in the very nature of things, composite. This composite character persists upto the highest stage A power known as Maya is supposed to exist in Brahman. The first modification of Maya is "Akasha" or space-as-such. Further modifications of Akasha explain the emergence of the whole range of the phenomenal world. One has to bear in mind these two fundamental principles, namely the unmanifest nescient power and its manifestation through modificationer Ratiocination done on these lines will lead ultimately to thls truth that the Ground and Substance of the phenomena, world is Brahman and Brahman alone. That is the only entity, immutable and everlasting; all modifications, whether of shorter or longer duration, being essentially of a transitory nature, are unreal. Knowledge of Brahman leads to final emancipation from the sorrows of life, which are due to illusion and result in an ever-recurring series of births and deaths. Knowledge gained in one birth is not destroyed at death. We begin where we had left till the goal is reached.

All through the book the same basic truth has been stressed, namely that the Self, which is pure consciousness, is the essence of all our becomings and does not undergo any change. This conclusion can be reached also by an examination of the nature of the five sheaths that cover the Self.

The five sheaths are as follows: the physical (Anna); the mental (Manas); the intellectual (Vijnana) and the blissful (Anandamaya). According to this law of evolution the higher principle is involved in the lower, the subtle in the gross, the inner in the outer. The physical, sheath is less subtle than the vital sheath, the vital less than the mental the mental less the intellectual, and finally the intellectual less than the blissful. Self or Atma which surpasses the blissful sheath is the subtlest of all and exists as the cause-less Cause, where all effects disappear. Hence the effects have only a phenomenal existence. *The Atma is the noumenon.* The Self is not to be identified with any of the five sheaths. It is the witness. The experiences through the

media of the sheaths are caused by the ego-sense, which is superimposed upon the Self by Avidya. The Self is pure consciousness; it lighits up the objects of all experience and can therefore never be the object of experience.

Duality has been discussed in the fourth chapter. Duality related to Ishwara is distinguished from that related to Jiva. In this context the word "Aikshata" is of deep metaphysical significance Literally it means, "He saw". At the cosmic stage seeing is creating. This is possible through the pure consciousness objectifying ifself. This objectifying power is 'Maya'. The question as to when and why this objectification occurred is inadmissible because time, space and causality come out of Maya. Similarly, there cannot be a cause of the origin of the world in the sense in which we understand the word "*cause*", i. e., an element operating in time linking one prior event with the subsequent one All that can be said is that God projects out of Himself this world phenomenon as a universal stage on which men and women or Individuals play their part. The hidden power in Isvwara known as Maya is the root cause of this phenomenal world, and hidden desires known as Mind are the root-cause of Jiva's sojourn in this world. It may be asked as to how the same phenomenal world can be differently apprehended by Ishwara and Jiva. It can be explained by a simile. If two men seek a diamond the one who gets it is overjoyed, the one who does not becomes depressed—he is indifferent. Similarly, the same woman sets up different reactions in her father, husband and son. The fact is, we apprehend not the thing-in-itself but as it is coloured by our interests. And the world of coloured things is real in the sense in which our interests are real. When all the interests cease, the world created by the interests does also cease, and then the thing-in-itself is revealed. Then, and then alone, will real understanding dawn upon us and we will be free from attachment and the cycle of births and deaths. When the world of percepts is wiped out from the mental framework by the knowledge of the unreality of all phenomena, the

bliss of emanicipation automatically supervenes This state however, does not last long. Due to previous karmik effects the mind may sometimes revert to doubts and desires; but if the awareness is firm, which is possible through strict vigilance and continuous study and meditation, the disturbing tendencies of the mind are quietened. Complete stillness of mind is the Brahmic state and one who has attained it is Brahman himself. This ultimate state is very difficult of attainment Continuous study and efforts are necessary to reach this goal. The journey is not of one day, one year, or one life. We have to be at it from birth to birth, till all doubts are cleared so that we may attain it at an auspicious moment during the last spell of the journey (antima-janma vidya).

The fifth chapter deals with the four great Upanisadic maxims of unitive knowledge : (a) " Pure Consciousness is Brahman "; (b) " That Thou art " (c) This Self of mine is Brahman; (d) " I am Brahman ". To realize that Brahman and Self are in reality one is the goal of all knowledge.

Thus the existence (Sat) aspect of Brahman has been dealt with in the first five chapters. We may now turn to the next section of five chapters where the main theme is the analysis of the consciousness (Chit) aspect of Brahman and the attainment of unitive knowledge.

In the sixth chapter, the Self is compared to a canvas on which the world picture is projected. Pictures come and go, the canvas always is. Similarly, the world phenomena come and go but the Self or Consciousness on which they appear and disappear exist for ever. This consciousness can never experience its own non-existence, for it has to exist to be able to do so. It is through delusion that duality is created, which leads to all the doubts and distractions of life, to separateness of the phenomena, and to each individual ego trying to interpret the world according to its conditioning. There the trouble starts. This conditioning is due to karmik effects and can be wiped out by study, meditation, and efforts. Continuous efforts on the part of Jiva will lead

him to enlightenment. When enlightenment comes that portion of the Karma bundle which has already begun to fructify will have to be completely exhausted in this life, but the rest disappears without ever going through the process of fructification. The above reasoning is not in conflict with the theory of causality since no cause can operate in the presence of an obstacle. Englightenment being one of the most powerful of such obstacles, the unexhausted store of karma cannot choose but lapse.

To sum up, Brahmic consciousness qualified by Maya is Ishwara and all things from Brahma the creator down to the blade of grass in the universe are nothing but manifestations of Iswara. All these manifestations, when worshipped as Ishwara, yield rewards, the degree of which depends upon the conception of the attributes of the objects worshipped and the method of worship. Just as dream does not end unless the dreamer gets into the waking state, final emancipation can not be attained unless one comes to know the real nature of Brhaman and the duality. Further, one must bear in mind that this duality, which is the result of illusion, can be destroyed only by the knowledge of its falsity–the knowledge that reveals that the non-dual Self is the only absolute reality revealing itself by itself while the manifestations of the world are contingent upon the existence of the self-revealed Self. Ceaseless thinking on these lines will lead to the realization of Truth. We have to reach a stage when we are (a) void of desires and (b) void of impulses to action and (c) are able to see things as they are in complete detachment. These three practices cumulatively help towards realization. Of these three, retiocination is the most important; the other two are helpful accessories. A person who has truth-realization without the ripening of the other two is sure of emancipation in this life even though he may appear to be in misery owing to instinctive urges.

In the seventh chapter truth-realization is considered with reference to resultant joy. A man of realization dose

not necessarily withdraw from the world and all its activities Some may. But others may go on with their normal work and duties. The difference between the Seer and the ignorant man is that the former is not upset by the worries and troubles of the mundane world, while the latter is. Though the karmik law operates equally for both, the Seer is firm as a rock and indifferent to its results; but the ignorant person suffers and gets entangled more and more in illusion, thinking all the time that the happenings are real. Any exhibition of egoism or temper with regard to the happenings, pleasant or unpleasant, is a sign of ignorance. One has to reach the state of perfect equanimity in all worldly matters. In a perfect state of equanimity one transcends the plane of worldly joys and sorrows and hence is above the world of clashes and its remedial measures Further, when a person identifies himself with Brahman that person necessarily gets emancipation whether he likes it or not. Mediate knowledge gained from the scriptures need not be considered illusive on the ground that we on the worldly stage are not capable of understanding the higher reality. Mere inconceivability of anything or any state is no argument against its existence. The distinction between Jiva and Ishwara owes its origin to the operation of the intellect. Individual intellect apprehends an object by remaining distinct from it as subject. Ishwara apprehends an object by being it so that there is no apartness of subject from object. Though knowledge of Brahman (mediate) can be obtained from the study of the holy texts, such knowledge does not become immediately firm. Repeated and continuous study, meditation, and dispassionate reasoning are needed. The journey to self-knowledge continues till the journey's end is reached. In the state of enlightenment when one realizes one's own Self to be the only reality there is no perceiver as different from perception or percept. An individual is bound inherently by three distinct obstacles, namely the gross body, the subtle body, and the causal body. By nature each body has its own realm of afflictions. The gross body is subject to all the physical maladies and limitations. The subtle body is governed by the desires, tempers, and volitions. The causal body has one limitation—complete ignorance of itself.

It stays as if non-existent. This particular state of the causal body is the seed of future births and consequent misery. We must bear in mind that bodies, whether causal, subtle, or gross, are nothing but percepts arising out of ignorance. On reaching the stage of enlightenment, i.e., when knowledge of Self destroys ignorance of Self, all the offshoots of ignorance, namely the world and the three bodies, melt into nothingness.

The eighth chapter deals with "Kautastha Chaitanya", the witness-consciousness, — unchanging, flawless and eternal. The author drives home his point with a simile Just as an anvil serves as the base for beating the metal into various shapes without itself changing, so does the Self remain the immutable witness of the changes in the physical and the psychic orders. One who discovers the real nature of the Self can be said to be the knower of Truth and free from the fetters of worldly phenomena (Sansar). The Self is always indifferent and hence not bound by any worldly afflictions; it has no beginning and no end. It is not a seeker nor is it emancipated. It is as it is and has been. Rarer souls can grasp the truth of this witness-consciousness. Ordinary seekers need intermediate supports like the concepts of Jiva, Ishwara, universe etc.

From the point of view of ultimate Reality, meditation on attributeless Brahman may be only a delusion, but a fruitful one. When the attributeless Brahman is meditated upon, the content of meditation is not Brahman. Yet the meditation helps the intellect realize Truth. Hence those who are not yet qualified for gaining true knowledge through enquiry should follow the Yoga of meditation. The main obstacle to immediate knowledge is want of proper enquiry. This enquiry has to be repeated again and again till illumination is attained. If this is not obtained in this life, one must have the conviction that it will come in the next. Persons who are distracted by too much worry and anxiety are unfit for the method of tenquiry and should practise equanimity as a preliminary step to enquiry or "dialectical mysticism."

There is a common notion that realization of Truth and worldly activities cannot co-exist. The notion is wrong. The planes on which these two activities are conducted are different. This means, one should go on doing one's normal duties as ordained by one's own Dharma but at the same time understand the transitory nature of the same and never lose sight of the ultimate reality and the goal.

The analogy of the actors and the stage has been used in the tenth chapter to underline the relationship as between the Self and the phenomenal world As a lamp on the stage sheds light on all the actors during the performance and continues to shine even after they have all left the stage, so the witness-consciousness shines on and reveals the world-stage and the players thereon and continues to shine after the world and its puppets disappear. The movement of the actors and the audience does not affect the lamp on the stage nor does it itself move. Similarly the witness-consciousness shines eternally and immutably while the universes come and go.

The last five chapters deal with the blissful aspect of Brahman. The Self is not only existence and consciousness but also bliss. Bliss is experienced through three media (the medium of sense, the medium of the desires, and the medium of ignorance). Hence Bliss becomes the delight of the sense world, the joy of mental world, and the peace of deep sleep. If the media can be annulled and the blissful element in the media isolated, one reaches the pure Bliss of Brahman. He that does so is a Seer enjoying the Bliss of Self What distinguishes the enlightened man from the ignorant is that in both the waking state and the dreaming state the former remains unaffected by pleasure and pain but the letter is over-powered by them. Moreover, the enlightened man realizes Bliss in apartness from the media. The Yogi experiences it in his meditation in the Samadhi state.

The twelfth chapter deals with the Bliss of Self. This has been expounded on the basis of the famous teachings

of Yagnavalkya to his wife Maitreyi in Brihadaranyaka Upanishad. The main theme is that the Self is the seat of supreme good. In worldly affairs a thing becomes dear not for its own sake but for the sake of the self. This self-hood assumes three different forms in its relation to the worldly affairs as principal self, secondary self, and illusory self. When a man associates himself with an object of attachment the self-hood in the object (e.g. my country) in relation to self is of secondary nature. When he identifies himself with his body, the self-hood becomes illusory. The principal self, however, is the one which is to be understood as the unconditioned, non-dual Reality; and it is this Self that is Bliss and Love. For the attainment of this principal self-hood there are two ways—one through Yoga or meditation and the other through right understanding. "Panchadashi" prefers the path of knowledge and recommends in this chapter the inferior path of Yoga to the mediocre in intellect.

Though duality is all-pervasive and appears to be out there it is all appearance, not real. The substance immanent in the appearance is the only non-dual reality. How is this paradoxical statement to be explained? We are all aware of the untold sufferings which characterize phenomenol existence. In fact, Buddhist philosophy is based on this fact of suffering According to Adwaita Vada, this suffering results form viewing things wrongly—it is appearance, not Reality; and Reality is Bliss - for - ever. The phenomenal world, Jiva, Ishwara have all their beginning in supreme bliss, they are all sustained by this bliss, and also have their end in bliss. Therefore, truly speaking, Bliss is the basis of this universe.

The origin of the worldly phenomena can be explained thus. In Brahman the Mayic force is inherent and is not different from the thing in which it dwells, When Brahman is apparently affected by this Mayic force, this force brings abeut objectification and the result is the universe we all see. The Maysic force as unmanifest cause is invisible; when it is visible we see it in the form of its effects as Jiva,

Ishwara, and the world. In the ultimate analysis, the products of Maya, though visible, are to be understood as having no real entity because they have an origin and are liable to destruction. When they are sensed, they should be understood as mere words and names invented by the intellect. As they can be described in words their entity is only nominal. When this truth dawns upon the seeker, he naturally ignores the names and forms of the waking world as we do those of the dream world. When this truth gets firmly established as a result of continued introspection he gets liberated in this very life. What an illusion we all cling to ! The mental projections undergo changes every moment; the existence that we know normally is also of a floating nature In youth there is no continuance of boyhood. In old age there is no manhood left. The dead man never comes back and the day lost does not either. This being an every-day occurrence and experiences, what permanence can we expect of the wordly objects ? They are all mental projections and disappear like a dream. Though they appear to be real the notion of their being real has to be abandoned If one seeks emancipation one has to direct one's mind and intellect towards eternal bliss and not get involved in the names and forms of the world of appearance. This way lies Freedom and Bliss.

Intellectual joy is of four types—absence of sorrow; fulfilment of desire; satisfaction arising out of the accomplishment of all the deeds that have to be done; and realization of all that has to be realized. Sorrow, on the other hand, is of two types—one related to this world and the other related to the next world. Removal of sorrow pertaining to this world and the next is described in the fourteenth chapter. The enjoyer identifying himself with the body craves for objects of enjoyment for his own gratification but causes misery to the three bodies, which misery, however, can never touch the Self. The mistake that is made by man is to identify the supreme Self with names and forms. and hence to cherish the false notion of there being objects of enjoyment and the enjoyer. When the Self is distisguished from both, there is neither the

enjoyer nor the objects of enjoyment and hence neither suffering nor release from the sorrows of this world. So far as the sorrows of future existence or of the next world are concerned, these arise out of thoughts regarding the merits and demerits of our actions in this world But he who has no egoism, as the doer of actions, is free from the results of such actions. and hence a true knower of things is not affected by such thoughts. There is no rebirth for him, as there is for ordinary persons, because his ego having been liquidated there is no agent to carry further any residual karmik effects.

The Bliss of Brahman cannot be excelled. One can have some idea of it by taking human joy as a unit measure and multiplying each level of joy by the lower level by hundred. This extrapolation can be extended upto the bliss of the creator Brahma; but Brahmic Bliss is beyond computatton as it is unfathomable and unlimited

The fifteenth chapter deals with the nature of sensuous joy. Since it is also a part of the Brahmic bliss it is necessary to go into this for understanding its nature and purpose. Joy obtained from sensible objects is conditioned by one's mental attitude towards them. The attitude may be serene (satvik), passionate (Rajasik), and dull (Tamasic). The satvik mode is marked by detachment, generosity, uprightness etc., the Rajasic mode has desire, attachment to objects, greed for another man's property, restlessness etc., the dull (tamasic) mode is full of delusion, heedlessness, inertia, fear, and so forth. Even though the consciousness of Brahman is in all the three, it is only in the satvic state that the Bliss of Brahman is more unalloyed. Since the operation of Rajasic and Tamasic activity is impure, most of the blissful part of Brahman remains hidden. Hence we feel little joy in Rajasic and Tamasic activities. It is man's duty to ignore names and forms, shun the misery of Tamasic and Rajasic involvements, and think all the time of the underlying Brahmic consciousness-and-existence and attain Bliss In right knowledge

existence, consciousness and bliss blend into one single whole because all differenciations and distinctions have ceased. This goal is whithin the reach of every one because it is the spiritual destiny of all that be.

This is to give a bird's eye view of the subject-matter of this monumental work In the practical presentation of Adwaita philosophy there are few books to excel this work. If one studies the book thoroughly, difficult treatises like " Shariraka Bhashya " and " Upanishads " can be understood easily. Those who do not have the time and energy to study voluminous literature like " Prasthana Trayi " will do well to read this as it gives a good grounding in Adwaita philosophy. Continuous efforts and pondering over the truths contained in the pages of " Panchadashi " will lead the seeker to his cherished goal. It has helped and guided many and it is hoped that this Light of Knowledge will go on illuminating the path of mortals in quest of Truth and emancipation from the miseries of this world.

(Based on 'Panchdeshi' by Shri. S. D. Joshi —Ed.)

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CONTEMPLATION

The ultimate aim of the Vedântic texts is to inculcate a life of meditation or contemplation and that they teach intuitional realisation which is concrete, not merely intellectual knowledge which is absstract. Let a man meditate at whatever time, in whatever place and facing whatever region he pleases.

(V. C. I. T. P-160)

The Real and Apparent Man in Hindu Philosophy

Man is always looking forward and looking ahead since he began to think. He wants to know where he goes, even after dissolution of his body. Various theories have been propounded, System after system has been brought forward to suggest explanations, some are rejected while others are accepted and thus it will go on as long as man is here, so long as man thinks. Various thoughts on the subject have come up from Indian philosophers, psychologists, metaphysicians and modern scientific thinkers also.

One theme of the Vedant philosophy is the search for unity. The Hindu mind does not care for the particular but searches for the general, the universal, by knowing which every thing else gets known. As by knowledge of one lump of clay, all that is of clay is known, what is that by knowing which, the whole universe itself will be known, is the Search. According to Hindu philosophers, the whole of the Universe can be resolved into one material, which they call as Akāsh. Every thing that we see around us, feel, touch, taste is simply a differentiated manifestation of Akāsh. All that we call solids, liquids, gases, figures, forms, bodies, the earth, sun, moon and stars-everything is composed of Akāsh.

What force is it which acts upon this Akash and manufactures this Universe out of it? Along with Akash as the Universal material, there exists universal power. All that is power in the universe, manifesting as force, attraction, or even thought is but a different manifestation of the one power which the Hindus call as Prāna. This Prāna acting with Akash, is creating the whole of this

universe. This Prāna sleeps, as it were, in the infinite ocean of Akāsh and in the beginning of a cycle, the Prāna begins to move, to vibrate and out of this ocean come the various celestial systems, suns. moons, stars, earth, human beings, animals, plants and all phenomena. Every manifestation of power is Prana and every manifestation material is Akāsh. At the end of this cycle, all that is solid liquid or gaseous will convert back into Akash and all that is attraction, repulsion and motion into original Prana, which sleeps again into static state in the infinite ocean of Akāsh. At start of the next cycle, the process repeats itself. Thus, this process of creation is going down and coming up oscillating backwards and forwards, becoming Static during one period and dynamic during another. This alteration has gone on through eternity.

We have thus resolved the whole universe into two components, Akāsh and Prāna or Matter and energy. The next step is to resolve this Akāsh and Prāna into their origin. Both can he resolved into a still higher entity which is called mind it is out of this mind or the universally existing thought power, the Mahat, that these two have been produced. The universal thought existed in the beginning and that manifested, changed and evolved itself into these two, Akāsh and Prāna and by their combination, the whole universe has been produced.

When we come to psychology and examine how the various external sensations like light, sound etc., are felt by the mind, say in the case of eyes. The external instrument i.e. the eye throws the picture on the retina and another internal organ, the sensory nerves, carry the same to the brain. Even then, unless the mind is attached it, the sensation is not felt. When we are engrossed in talking with somebody and a sound occurs at the same time, we do not become aware of the same, because our mind is attached to talking and not to the hearing though the sansation is carried to the brain

Yet even that does not complete the whole. The instruments may bring the sensation from the outside, the

organs may carry it inside, the mind may attach itself to the organ, and yet the perception may not be complete. One more factor is necessary. There must be a reaction within. With this reaction comes the knowledge. That which is outside, sends the current of information into the brain, the mind takes it up and presents it to the intellect, which groups it in relation to pre-received impressions and sends a current of reaction and with that reaction, comes perception. The state of mind which reacts is called Buddhi, the intellect.

This process will not be complete unless there is something permanent in the background upon which the picture as it were, may be formed, upon which we may unify all the different impressions. What is it that gives unity to the changing whole of our being? What is it that keeps up the identity of the moving thing moment after moment? What is it upon which all our different impressions are pieced together, upon which the perceptions, as it were, come together. reside, and form a united whole? We have found that to serve this end, there must be something, whlch is, relatively to the body and mind. stationary. This something upon whith the mind is painting all these pictures, this something upon which our sensations, carried by the mind and intellect are placed and grouped and formed into a unity, must be the perceiver, the individual, called the soul of man.

We have seen that it is the universal cosmic mind that splits itself into the Akāsh and Prāna and beyond the mind we have found the soul in us. In this universe, thus, behind the universal mind there is universal Soul that exists and it is called God. The Universal Soul itself gets evolved as mind.

Is it really so with the individual man? Is his mind the creator of his body, and his soul creator of his mind? That is to say, are his body, his mind, and his soul three different existences or are they three in one or again are they different states of existence of the same unit being?

It is necessary to find an answer to this question. We have found that there is this external body, behind this external body are the organs, the mind, the intellect, and behind this is the soul. The soul is separate from the body, Separate from the mind itself.

Opinions in the religious world get divided at this point. All those religious views which pass under the name of dualism, hold that this soul is qualified, that it is of various qualities, that all feeling of enjoyment, pleasure pain really belong to the soul. The non-dualists deny that the soul has any such qualities; The say the soul is unqualified.

This Soul of man, because it is separate from the mind and body, because it is not composed of Akāsh and Prāna, must be immortal. Things that are the result of composition, decompose or die. The soul being not a result of composition. does not decompose, does not die. and is immortal It has been existing through eternity. It is uncreate. All that we know of creation is the combination of already existing things into newer forms When the body falls off, the soull lives on.

According to the Vedantists, when the body dissolves, the vital forces of the man go back to his mind and the mind becomes dissloved into Prana as it were and that Prana enters into the soul of man, and the soul of man comes out clothed, as it were, with what they call the fine body or the spiritual body. In this body are the samskaras of man. What are these samskaras? The mind is like a lake and the thoughts, waves on this lake. The waves rise and fall, but do not completely disappear, but become finer and get stored in the depths of the lake, ready to start up again when called upon to do so. Thus everything that we have thought, every action that we have done is lodged in the mind. When a man dies, the sum total of the impressions is In the mind. The soul, clothed, as it were, with these impressions and the fine body, passes out. The destiny of the soul is guided by the resultant of all the

different forces represented by the different impressions. There are supposed to be three different goals for the soul.

Those that are very spiritual follow the solar rays and reach the solar sphere. through which they reach the lunar sphere and through that they reach the sphere of lightening and there they meet with another soul. who is already blessed and he guides the newcomer to the highest of all spheres. which is called the Bramhaloka, the sphere of Bramha. There the souls attain to Omni Science and Omni potence and become almost as powerful and all-knowing as God Himself, and they reside there forever, according to the dualists or according to the non-dualists, they become one with the Universal at the end of the cycle.

The next class of persons who have been doing good works with selfish motives one carried by the result of their good works, when they die. to the lunar sphere, where there are various heavens and there they acquire five bodies, the bodies of Gods. They become Gods and live there, enjoying the blessings of heaven for a long period and after the period is over, the old Karma is again upon them and so they fall back again to the earth. They come down through the spheres of air and clouds and at last reach the earth through rain drops. On the earth, they attach themselves to some cereal, which is eventually, eaten by some man who is fit to supply them with material to make a new body.

The last class, namely, the wicked, when they die, become ghosts or demons and live some where midway between the earth and the lunar sphere. Some try to disturb mankind, some one friendly, and after living there for certain period of time they also fall back to the earth and become animals After living for some time in the animal body, they get released and become men again and get another chance to work out their salvation.

This earth is called the Karma-Bhumi, the sphere of Karma. Here alone man makes his good or bad Karma.

The states of reward and punishment due to good and bad Karma are devoid of the force of generating fresh karmas. The way to Bramhaloka, from which there is no return or fall is called Devayāna i.e. the way to God, the way to heaven is known as Pitriyāna, the way to the fathers.

Man, therefore, according to the Vedant philosophy, is the greatest being that is in the universe and this world of work the best place in it, because only herein is the greatest and the best chance for him to become perfect. Angels and Gods whatever you call them, have all to become men, if they want to become perfect. This is the great centre, the wonderful poise and the wonderful opportunity, this human life.

The Buddhist philosophy denies the whole theory of soul. What is the need to assume something as the substratum as background to body and mind? The organism is a sufficient explaination in itself. Let there be only body and mind. Body is the name of a stream of consciousness or thought continually changing. What produces the apparent unity between the two? To the vast majority of men, nature appears to be only a change. Few ever have a glimpse of the calm sea behind the tossing mass of waves. Thus we find these two opinions. One, that there is something behind both body and mind, which is unchangeable, immovable substance, and the other, that there is no such thing as immovability or unchangeability in the universe, it is all change and nothing but change.

If we go deeper, we find we cannot conceive change without a background of something less changeable or unchangeable, or something that never changes at all. The whole of this manifestation, must have been in a state of non-manifestation, calm and silent, when no force operated, because force acts when a disturbance of the equillibrium comes in. This Universe is ever hurrying on to return to the state of equillibrium again. If we are certain of any fact what so ever, we are certain of this. When the dualists claim that there is something which does not change, it is

acceptable but when they say that this something is neither the body nor the mind, a something separate from both, it is wrong because it goes against the unity of the organism as a whole. When the Buddhists say the whole universe is a mass of change, they are perfectly right, for so long as I am separate from the universe, so long as there are two things the looker-on and the thing looked upon, It will appear always that universe is one of change, continuously changing all the time, But the reality is that there is both change and change lessness in this universe.

It is not that the soul, mind and the body are three separate existences, for this organism made of these three is really one. It is the same thing which appears as the body, as the mind and as the thing beyond the body and the mind, but it is not at the same time all these. He who sees the body, does not see the mind even, he who sees the mind, does not see that which he calls the soul, and he who sees the soul-for him the body and the mind have vanished. He who sees the motion does not see the absolute calm and he who sees the absolute calm, for him the motion has vanished. He who sees the rope as snake, for him the rope has vanished and when the delusion ceases and he looks at the rope, the snake has vanished.

There is thus but one all-comprehending existence, and that one appears as manifold. This Self, or Soul or substance is all that exists in the universe. Non-dualists call it Bramhan Name and form makes it appear manifold. When the sun shines on various globules of water, upon each globule, is seen a perfect representation of the sun, so the one soul, the one self, the one Existence of the universe, being reflected an all these numerous globules of various names and forms, appears to be manifold. But in reality it is one – the very question of birth and death in regard to it is utter nonsense. Who goes and who comes? Where are you not? Where is the heaven that you are not in already? Omnipresent is the Self of man. So all this childish dream, and puerile illusion of birth and death, of heavens and higher heavens and lower worlds, all vanish

immediately for the perfect. For the nearly perfect it vanishes after showing them the several scenes up to Bramhaloka. It continues for the ignorant.

Two questions now arise. The first is, "Is it possible to realise this? So far it is a doctrine, philosophy, but is it possible to realise it? The answer is 'yes'. There are men still living in this world for whom the delusion has vanished forever. Do they immediately die after such realistion? Not so soon as one would think. Two wheels joined together by one pole are running together. If one gets hold of one of the wheels and, with an axe, cut the pole under, as the wheel which one has got hold of, stops, but other wheel moves on with its past momentum, so it runs on a little and then falls down. This pure and perfect soul is one wheel and this external hallucination of body and mind is the other wheel, joined together by the pole of Karma Knowledge is the axe which will sever the bond between the two and the wheel of the soul will stop-stop thinking that it is coming and going, living and dying, stop thinking it is nature and has wants and desires, and will find it is perfect and desireless. But the other wheel with part momentum of Karma, will move on till the part Karma is exhausted and the body and mind fall, and the soul becomes free. The man who has attained this state in this life itself, even for a minute, is called the "Living Free", Jivan-mukta. This is the goal of the vedantin, to attain freedom while living.

There is, however, a danger here. We see in every country people taking up this philosophy and saying "I am beyond all virtue and vice, and do anything I like. What is the test by which they are to be judged?" The test is here. Though evil and good are both conditioned manifestations of the soul, yet evil is the most external coating and good is the nearer coating of the real men, the self. And unless the man cuts through the layer of evil, he cannot reach the layer of good and unless he has passed through both the layers of good and evil, he cannot reach the self. And he who reaches the self, what remains attached

to him? A little Karma, a little bit of the momentun of past life, but it is all good momentun. Until the bad momentun is entirely worked out and past impurities are entirely burnt, it is impossible for any man to see & realise the truth. Even if he lives in the body, he works only for the good, his lips speak only benediction for all, his hands do only good work, his mind can only think of good thoughts; presence is a blessing wherever he goes Such a man will, by his very Presence, change even the most wicked persons into saints. Can such men do any evil? can they do any wicked deeds? That is all the difference between Realisation and mere talking. Any fool can talk, Even parrots talk. Talking is one thing and realising is another.

The next question is what comes after realisation. Suppose we have realised that we are that One Infinite Being and suppose we have realised that this Self is the Only Existence and that it is the same self which is manifesting in all there various forms, what becomes of us after all? Shall we be inactive, sit down in a corner and die? What good will it do to the world? This is an old question. "Will it give money?" "No" Then what good is it? That is what men mean when they ask that question.

Yet religious realisation does all the good to world. People are afraid that when they attain to it, when they realise that there is but One Existence, the fountains of love will dry up, that everything in life will go away and that all they love will vanish for them in this life and in the life to come. People never stop to think that those who bestowed the least thought on their individualities, have been the greatest workers in the world. Then alone a man loves when he finds the object of his love is not a clod of earth, but is a veritable God Himself. The husband will love his wife the more when he knows that the wife is God Himself That man will love his greatest enemy, who knows that, that very enemy is God Himself. That man will love a holy man when he knows that the holy man is God

Himself. Such a man becomes a world mover for whom his little self is dead and God stands in its place. The whole universe will become transfigured to him. Pain misery and struggles will vanish for him, and the universe will become a playground to him. Such a man alone has the right to say "How beautiful is this world". This is the great good to this world resulting from Realisation, that instead of this world going on with all its friction and clashes, if all manknid to-day realise only a bit of this great truth the aspect of the whole world will change, and in place of fighting and quarrelling, there will a reign of peace. This indecent and brutal hurry which forces us to go ahead of every one else will then vanish from the world-with it will vanish all struggle, with it will vanish all hate, all evil will vanish for ever. That is the great utility of Divine Realisation. Everything that you see in Society will be changed and transfigured then. No more one will think of man as evil. That is the first great gain. No more one will stand up and cast a sneering glance at a poor man or woman who has made a mistake. No more one will think of jealousy and punishments. They will all vanish and love, the great ideal of love, will be so powerful that no whip and cord will be necessary to guide the man-kind aright. Instead of throwing tremendous bombshells of hatred into every corner, instead of projecting currents of jealousy and evil thought, in every country, people will think that it is all He. He is all that you see and feel " Be good, and evil will vanish for you " says the sage. The whole universe will be changed This is the greatest gain to the Society and the human organism.

These thoughts were thought out, worked out amongst individuals in ancient times in India. Due to various circumstances and reasons, these thoughts did not spread all over the world. Yet they are grand truths, and wherever they have been working man has become divine. Instead of being confined to books of philosophy to be studied only by the learned, instead of being the exclusive possession of sects and a few of the learned, they be all sown broad cast over the world, so that they may become the common property of the saint and the sinner; of men, women and

children; of the learned and the ignorant. They will then permeate the atmosphere of the world, and the very air that we breathe will say with every one of its pulsation " Thou art that " Tat Twam Asi.

(Condensed of Swami Vivekanda's speech in New York-Ed.)

● ●

Sweet words are those that proceed from the lips of a person whose heart is filled with love, whose speech is guileless and who has discovered the true nature of reality.

○ ○

Help given by those who never expect anything in return is of such great value that even the gift of heaven and earth will be scarcely equal to it.

○ ○

Real righteousness is associated with guileless and upright specch. Such an upright speech is the necessary result of the inner uprightness of the mind.

— TIRUKKURAL

My Reminicenses of Shri. Gurudev Ranade

1) गुरुकृपा :- From Nov. 1953 for about $4\frac{1}{2}$ years I was working as Inspector of Post Offices at Bijapur. In course of my inspection and other duties, I had occasions to visit Nimbal Ashram of Shri. Gurudev. Earlier I had no knowledge about Shri. Gurudev and his greatness in the spiritual field. My frequent visits, however, developed in me a great regard and devotion towards him. Once while returning from Indi to Bijapur by train, I dropped at Nimbal Rly. Stn to spend few hours in the Ashram and to have Darshan of Shri. Gurudev before proceeding to H. Q. (Bijapur). It was about 1 P. M. when I went there and the next train to Bijapur was at about 4. P. M. I enquired in the Ashram if I could have Darshan of Shri. Gurudev. I was told that Shri Gurudev was in his 'Ekant' and would not be available till 5 or 5-30 P. M. I sat performing Japa in the outside building. At about 4 P. M. there was a warning bell at the Rly Station indicating that the train had left the previous Station. The signal given was visible from the Ashram. I was in a fix-whether to forego the Darshan or to cancel my journey I preferred to stay and continued my japa. All of a sudden somebody came to me and told that Shri. Gurudev had unexpectedly come out from his 'Ekant'. I immediately rushed to find him in the outskirts of the main building, sitting in the hot sun facing East, holding an umbrella over his head. Shri. Nagpurkar was there by his side. I prostrated myself and and sat before him. He asked me to come nearer to him under the shade of the umbrella. I expressed my deep satisfaction in having his darshan and told my intention to return to Bijapur the same evening, if permitted. He enquired about welfare and permitted me to leave to the Station. I thought Shri. Gurudev tested my patience and firmness, and when it was confirmed he showered his

kindness by giving his Darshan at the odd hour. Feeling elated in mind I went to the Station where the train was yet to arrive. This was a clear instance of ' Self realised ' Guru's अंतर्ज्ञान and his grace.

(2) अनुग्रह :- (Initiation) – One more event. My friend Late Shri. Anantrao. V. Kulkarni (Benadikar) was working as Postmaster Bijapur in 1955-56 . He was a disciple of Shri Gurudev. We both used to visit Shri. Gurudev's Ashram frequently especially on Sundays and holidays. Whenever we were in the Ashram Shri. Anantrao used to advise me to take ' Initiation ' from Shri. Gurudev But I was not inclined to it, Since I was thinking of taking the initiation from the lineage of Shri. Brahmachaitanya Maharaja of Gondavale. in accordance with my association with that Sampradaya through my parents. It was the last birthday of Shri. Gurudev i. e. 3-7-1956, which was being celebrated at the Ashram. Both myself and Shri Anantrao went there to participate in the sacred function. As usual, Shri. Anantrao advised me to have the ' Initiation '. The proposal was very effective this time and I decided to have if, if I could get it on that holy day. Shri. Anantrao immediately approached Shri. Kaka Tulpule and informed him my desire. It was about 5 P. M. and the sun was not yet set, Shri. Kaka approved our proposal, ascertained my ' Ishta Devata ' and went to Shri. Gurudev to convey my desire It was my great fortune that Shri Gurudev could give his assent and indicate the ' NAMA ' to be initiated. Shri Kaka came to me with great satisfaction and initiated the ' Nama ', simutltaneously explaining the importance of ' Nama ' and the principles to be adopted in life. I actually felt Shri. Gurudev as living ' *Brahmachaitanga Maharaj* ' and Shri. Kaka Tulpule as living ' *Brahmanand of Beldhadi* ' (great disciple of Shri. Brahmachaitanya Maharaj).

It was a memorable day in my life because if I had missed that occasion I would have missed it forever.

The above two events are evergreen in my mind.

R. D. Rangapur
Retd Postal officer Gadag.

Eternity Compressed In Time : My Reminiscences of Shri Gurudeva

(Continued)

During the ensuing X'mas holidays I went to Jaipur in order to accompany Prof. Date and his family on a pilgrimage to Nimbal. When we reached Nimbal at about 11.30 a. m., we were immediately called by Shri Gurudeva. As we were ushered in his room, we found him preparing his own tea. While inquiring from us about the welfare of us all, he expressed to me his sorrow at the death of my father earlier that year. He had great love for my teacher Prof. Date who literally lived from moment to moment on his grace entirely. He also dealt with me affectionately chiefly because I was an humble student of his veteran disciple. He magnanimously entertained us with tea prepared by himself. It was a rare act of grace of our Gurudeva which is very well preserved in my memory. Greatness was so natural to him that he had no need of establishing it by keeping himself aloof from the devotees and giving 'darshan' on rare occasions; by occupying an exalted seat in the assembly; by performing some miracle or the other; or by adopting mannerisms peculiar to the so-called realised saints. During the 'sittings' he sat on the ground on the same level as the devotees who gathered around him, and raised the assembly to divinity without giving a formal discourse. It is difficult to explain the unique spiritual satisfaction produced by each 'sitting' in the devotees who participated in it. The servant would ring the Ghaṇta or bell, the devotees would hurriedly proceed to the new house to occupy their seats after bowing down reverentially before Shri Gurudeva who squatted on the ground in a corner wearing white dhoti and kurta, and some of the the veteran disciples of Shri Bhau Sahib Maharaj and Shri Baba viz , Kakasahib Tulpule, Kakasahib Karkhanis. Shri Sangorama, Shri Ramanna Kulkarni Shri

M. S. Deshpande, Prof. Date would sit around Shri Gurudeva with utmost humility The 'sitting' would commence informally by some simple inquiry of a personal nature from some devotee by Shri Gurudeva, or by a short speech on the 'Jñnāeśvari' by Shri Karkhanis, or with some reminiscence of Shri Bhau Sahib Maharaja sparked off by the गमछा (scarf) worn by some devotee because of its resemblance to the scarf of Shri Maharaj. or with the reading of some letter of Shri Maharaj, or with the singing of some Bhajana by some devotee Shri Gurudeva would give his comments in between so as to bring a unity of purpose in the whole discussion which subserved the cause of spirituality and and love of God. I spent more than a week at the Ashram–participating in all the spiritual actvities from early morning till night. Shri Gurudeva called me to the Dhyan Mandir on the day of my departure. He was sitting with Kakasahib tulpule snd some other Sadhakas. He asked me to read out the typed Introduction of the ' Paramartha Sopana ' before sending it to the press. I read it slowly, and when I came to the Thanks portion Shri Gurudeva told Kakasahib, " मी शम्बर लोकाना thanks दिला आहे " (I have given thanks to nearly hundred persons). This shows how generous he was in giving credit to even those individuals who made some insignificant contribution towards the completion of his great works. He was generosity incarnate. As the time for the train I was to catch approached, he asked me not to be anxious adding, " We can stop the train! " This remark of Shri Gurudeva can be put in contrast to his remark to me on another occasion when he came with me up to the door of his new house to bid me farewel and observing the overcast sky and the start of a drizzle said to me " If God whishes that you leave by this train, the rain will stop.. Otherwise you would have to post–pone your departure till tomorrow." It dawned upon me that a great saint usually follows the will of God in all matters, and yet he may on occasions prevail upon God to change th course of events as per his whishes. This is what I surmise. The paradox can be best resolved only between the saint and God !

I returned to Jodhpur by the beginning of Januaty 1954. As per Prof. Joshi's letter to me dated 21-1-54 written from Sangli Camp, Shri Gurudeva had gone to Sangli in the first week of January for the " Publication Ceremony of the 'Paramartha Sopana 'at the hands of Dr. S Radhakrishnan ". the then Vice-President of our country, The ceremony took place on the 9th January. It was " very grand ". Prof, Joshi continued, " Dr. Radhakrishnan was here till 10 at night when he left for Poona accompanied by Prof. Damle." "Shri Gurudeva has continued to stay here for several reasons : (i) The climate has been congenial to his health; (2) Insistence of His Highness of Sangli; (3) ' Pathway ' being complete in 405 pages, Source Index, Subject Index required the selection of Types which are various and as Press is here, it was easy to get the question settled, and so you will see from the book of Pathway which is being sent to you by Regd. Book Post today, a copy for preparing Errata. It Is most probable that Shri Gurudeva will have to go to Delhi for the inauguration of its publication at the hands of Rashtrapati. So you will have to hurry up and prepare the Errata as earls aspossible ..... Prof B. R. Kulkarni is requested to prepare the General Index of the same, "

I sent the Errata prepared by me to Shri Gurudeva at Camp Sangli, and conveyed the happy news of my appointment to the permanent post of Lecturer at S. M. K. Govt. College on 5 2.54. I had appeared before the Rajasthan Public Service Commission for interview for the above post in the months of January. Before the interview I suffered from severe cold and cough for more than a week resulting in sore throat that affected my speech. While I awaited for my turn for the interview in the office of R. P. R. C. I was much worried because I could hardly utter a sentence clearly. I prayed fervently to Shri Gurudeva and swallowed a pinch of holy Angara that I carried in my pocket. When I came face to face with the Chairman and members of the Commission, I could answer fluently the questions put to me, by Shri Gurudeva's grace Prof. Joshi in his letter of 16.2 54 from Nimbal acknowledged the receipt of my

above-mentioned letter and added, " We left Sangli on the 7th, attended Siddhagiri, Kolhapur, Miraj, Athani and Bijapur and reached here on the 14th. Shri Gurudeva was glad to know that you have been able to secure the permanent job.....The correspondence is going on as to the publication of Pathway at the hands of the President. The date is not yet decided. It is likely that 3rd and 4th March may be accepted Then in that case Shri Gurudeva will first go to Delhi and then Allahabad at the beginning of the next month of March. ''

One day during my next visit to Nimbal in the summer vacations of the year 1954 I was standing near the Dhyan Mandir. I was a bit worried about the undue delay in receiving the result of the Ph. D. thesis I had submitted in July 1953. I had met the Vice-Chancellor of our University at Jaipur twice in that connection. My thesis being a comparative study of Absolutism of the East and the West, the University appointed two external examiners of whom one was Prof. B. L. Atreya from the East and the other was Prof. Charles A Moore of the Hawaii University from the West. At that time the Korean war was in full swing. As such the normal traffic over the Pacific was disrupted The university had despatched my thesis to Hawaii by sea mail. Hence it did not reach Prof. Moore for many months. In view of this problem I had pleaded with the Vice-Chancellor to appoint an examiner from India in place of Prof Moore. As I stood worrying about the fate of my thesis, Shri Gurudeva happened to pass by me accompanied by the servant Gundappa. He told me, " Mohan Lal, come along with me " I instantly hurried behind Shri Gurudeva without caring to put on my chappals. Shri Gurudeva walked with speed of wind When I approached him, he asked me as to who were examiners of my thesis. I replied, "One examiner is Prof. B. L. Atreya of B. H. U. and the other is Prof. A. C. Moore form Hawaii " He corrected me and said," "The other gentleman must be C A. Moore, and not A. C Moore. Is he from Hawaii ? '' I said, " Yes Sir, the examiner's name is C. A. Moore, i. e., Charles A. Moore. " When he noticed

that I was walking barefoot with him, he asked me to go back and put on my shoes. I ran back towards the Dhyan Mandir to put on my chappals and returned with speed to join Shri Gurudeva But in the meanwhile he had disappeared beyond the well among the bushes accompanied by Gundappa.

However, just a fortnight before the November 1954 convocation of the University. I was telegraphically informed by the Registrar that Ph. D. degree would be conferred on me at the convocation. I realised that Shri Gurudeva's grace had accomplished the work that was hanging fire for more than a year. I wired Shri Gurudeva about the conferment of Ph. D. degree at the forthcoming convocation to be held at Maharaja's College, Jaipur. I remember with a sense of pride that I was the first scholar to get the Doctorate in Philosophy from the Rajputana University, and that by Shri Gurudeva's grace I was the youngest (26 year old) among the three recipients of Ph. D. degree in 1954 convocation, the other two being an elderly lady and an elderly gentleman whose degrees were in the subjects of Hindi and Commerce respectively Before going to the Convocation Pandal at Maharaja's College, I went to the residence of my revered teacher Prof. V. H Date to get his blessings and to offer 'Prasada' at the Photos of Shri Gurudeva, Shri Baba, Shri Bhausahib Maharaj, and Shri Nimbargi Maharaj's Samadhi. There was no limit to the delight of Prof. Date on that occasion.

Prof. Joshi in his letter dated 17.1.54 from Nimbal wrote, " Shri Gurvdeva and others including myself were highly delighted to receive wire from you today that you have been conferred upon the Doctor's degree so eagerly attempted for....Now you can in course of time make further progress in your line which is earnestly hoped and desired by us all We are leaving for Dharwar where Shri Gurudeva is to deliver three lectures on Karnatak Mysticicm on 21st, 23rd and 25th of this month. "

(To be continued)

- Prof. M. L. Sharma

Book-Review

SURESVARA'S VARTIKE ON PURUSAVIDHA BRAHMANA–by K. P. Jog and Shoun Hino (Advaita Tradition-Series-Vol. 54) Publishers-Motilal Banarasidass, U. V. Bungalow-Road-Delhi–7 1993 Page–694 Price Rs. 400-00

"If Sankara is both the solid base and the highest pinnacle of the magnificent range of the Advaita Vedantic thought, the post-Sankara Advaitins like Suresvara, Vacaspati. ..... and others are undoubtedly the other massive peaks." It is well-known that Sri Sankara revived the Upanisadic thought through his Bhasya during that period of the Country when the Upanisadic people were in the enervating climate on account of the severe academic attacks of non-Vedic thinkers. And Suresvara, as he was a direct disciple of Sri Sankara stood back seriously, bringing down directly the teachings of Upanisads through the Bhasya of Sri Sankara in his Vartika, a monumental and all comprehensive work in Advaita. In this Brhadaranyaka-bhasya-Vartika "he unleashes his versatile genius, expands many-fold on the words of his master, of course drawing from his other texts, and convincingly puts down the arguments of the Opponenets, and finally keeps high the flag of Advaita".

The different topics of the Brhadaranyaka Upanisad under the sub titles of "Brahmanas" are like the Himalayan peaks which are very high both from the point of size and philosophical principles. This series of Brahmanas (of the Brhadaranyaka) which are commented upone by Suresvara through Bhasya are the fundamentals of the Advaitic traditien on which its vast advancement of more than twelve hundred years took place. Among the Vartikas of these Brahmanas like Madhu-Brahmana, Udgitha-Brahmana, Asva-Brahmana and others the present work i. e. The Purusa-Brahmana is enwrapped in significance so as to shed sufficient light on the enigmatic stand of Bhartraprapanca, a senior contemporary of Sri Sankara.

Suresvara often alludes to this great philosopher as *"Sampradayavit"* or *"Brahmavid"*, or "Mahiyasah", etc. It is very clear from the introductory part of the Brahadaranyaka Bhasya of Sri Sankara that this Bhartraprapanca follwes the Madhyandine-Sakha of this Upanisad, where as Sri Sankara followed the Kanva-Sakha. His theory, in main, is called Bhedabheda-Vada or Dvaita vada, because, according to him both Dvaita and Advaita are real till Mukti. Jiva is the *Vikara* of Paramatman In other words he is a transformation of Brahman Both the Jiva and the physical world evolve out of Brahman. This doctrine is also known as Brahma-Parinama-Vada. Prof. Hiriyanna brings it in a nutshell this :- "On the spiritual side, into avyakrta, sutra, Viraja and devata which are all cosmic; and jati and pinda which are not cosmic ... They are again classified into three rasis, paramatma-rasi, Jiva-rasi, and murtamurtha-rasi, which correspond to the triple subject-matter of religion and philosophy; viz., God, Soul and matter". The *Karmakanda* also stands on a par with the Jnanakanda, with reference to it's authenticity (Pramanyasiddhi) to reach the everlasting truth. In other words Jnanakarma-samuccaya leads to Moksa through an intermediate of *apavarger*. Such other salient features of this system are deprecated a great deal in these Vartikas

A Criticism on these tenets of Bhartrprapanca by Suresvara in this part of Vartika is suffused with his own thoughts which constitute his unique contribution to Vedanta. Suresvara defines Avidya as *Avicarita siddha (avichrat bijasamana);* and not as *Anirvacaniya :* because the primordial Avidya *(mutavidya)* is not a projection or Abhasa of the Supreme Brahman. There is to a slight degree, difference between the *kutastha* and the Supreme bliss. The *Abhasavaca* with reference to *Cidabhasas* (i. e. *Jiva* and *Isvara*) and such other theoritical points brought him the position of an independent *Prasthana* i. e. *Vartika-prasthana.*

The Term, Purusavidha is so called in view of the various forms of atman with reference to the five sheaths

(pancakosa) 1-4-33). Moreover, this Brahmana starts with this word or *Mantra (atmaivedamagra a sit-Purusavidhah*) and as such the whole Brahmana is named after it.

This Purusavidha-Brahmana, the present text, is significant in an immense degree as the most revolutionary metaphysical dictum " *aham Brahmansmi* " the *mahavakya* runs through this part OF THE Upanisad only. In general the Brhadaranyaka Upanisad introduced to us the towering personality of the great sage Yajnavalkya; and the present Brahmana does add to the same.

The present volume is " in a way stressing the importance of Vijnana in addition to ritual performence toward sacquiring the knowledge of the Atman, which is the same as becoming one with it or acquiring prefection. In order to clarify this principal thought, by way of contrast, the Purusavidha-Brahmana discusses the ritual activity as based on *bhedadrsti* and recommends getting over the same". It may not be redundant, I hope, if I say that this is the core of this book.

In fact, the justification of the superiority of a particular system or a thing necessitates to bring out the special feature of that system or thing; and as such in this book- "the omniscience and omnipotence of the Atman is thus well brought out and thereby devotion to the Atman in every other worship".

In the introduction chapter of this volume the authors have rightly brought out both hand in hand the outline of the principles seriously discussed in the Vartikas; and the tenets which constitute Suresvara's contribution, thus extoling him to the skies. A perusal of Suresvara's Vartika clearly justifies that it fulfils the definition of a Vartika i. e., *Uktanukta-durukta-cinta*. The authors have successfully noticed these points at times. They have also invited the attention of the scholars on a few-enigmatic terms and additional points.

Thus at least to some extent this book of erudite authors serves the purpose of a *varitika* on the *Vartika* of Suresvara.

Along with the translation, almost all the verses in this book are encrusted with precious annotations. The critical approach in the notes has made the work stand high in the history of critical works on Vedanta. The authors are enhancing the Advaita tradition with such a series of contributions of which there is a dire need.

While adding the explanatory notes to some verses, the authors have kept in their mind, in particular, the language of Suresvara which has some peculiarities of its own. Prof. Hiriyanna observes– "When we take this feature into consideration along with easy command which our author has over the language, an d the general purity of his style we should, it seems, attribute it to his habit of writing in sanskrit with freedom and confidence of a master using a living idiom".

At the end of this book the verse- index passing over a hundred pages helps the research scholars in particular, and the readers in general a great deal in finding the exact, reference of a verse.

Over and above, the literary style of the authors is full of care and grace to make the cold philosophical discussions simplified; and to bring them to the doors of even common readers.

In fine, the book is well-produced and any reader of Vedanta can easily derive pleasure, self-advancement of spiritual life from this work.

—Dr. Veneemadhava Shastri – Joshi,
M. A. PhD.,

(2)

SAṀVĀDA, Edited by Daya Krishna, M. P. Rege, R C. Dwivedi and Mukund Lath, Published by Indian Council of Philosophical Research in association with Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi 110007, 1991, Pages XIviii+227, Price Rs. 200/-

The book Saṁvāda is the report of a Seminar held at Pune from 11th to 16th July 1983, relating to the dialogue between the Eastern and the Western philosophical traditions.

Pandits who are trained in the Sanskrit tradition do not usually know the Western thought. Professors of philosophy are trained in the Western thought, but they are not generally conversant with the classical Indian tradition of philosophising. India has had a very long tradition in the fields of logic, rhetorics, grammar and metaphysics. This tradition continues unabated even to this day. It was necessary to bring about a meeting of the Pandits with the knowers of Western philosophy, so as to have a fruitful discussion. This work was done by Shri. M. P. Rege of the Prajna Pathashala, Wai (Maharashtra).

Burtrand Russell's theory of the nature of 'Proposition' as presented in his book 'Principles of Mathematics' was taken up as the subject for the dialogue. A statement summarising the main points made by Russell and formulating the philosophical problems raised by them was prepared. It was translated into Sanskrit by Prof. E. R Swaminathan of the Kendriya Sanskrit Vidyapeetha, Tirupati and was sent for the benefit of the Pandits to enable them to participate in the dialogue. Great Pandits and well-known Professors of philosophy participated in the Seminar.

The dialogue had to be bilingual. Hence the scholars who could translate from Sanskrit to English and from English to Sanskrit played an important role. The discussions were tape-recorded and they are printed verbatim in the book 'Saṁvāda' in Sanskrit and English.

A sentence consists of words. Each word has it own meaning (or meanings), and all the words contained in a sentence together give us the complete sense. According to Russell the meaning of a sentence conveys a proposition. The general nature of a proposition is that it asserts something. It may assert a quality like bravery or wisdom which may exist in the subject. When someone says "The earth is round" it is a Proposition. Afterwards when the actual roundness of the earth is established by some other means of knowledge, the truth of that expression is assured. But before that it is understoed only as a proposition that someone else believes in.

A proposition may refer to a thing like pot or a fact like sunrise. A proposition may be true as in the sentence "I have seen an elephant" or it may be false as in the sentence "I have seen the elephant's wings." A proposition is true when it corresponds to facts, it is false when it does not so correspond.

A logico-epistemic analysis of language has to take into account the corresponding analysis of knowledge and reality. In fact language only communicates what is available to us in knowledge. Knowledge is nothing but a revelation of reality, and therefore ultimately to understand the meaning of language we have to go back to reality, of course, via knowledge.

Pada means a word, and *Artha* Is meaning. *Padārtha* which literally means 'the meaning of a word' refers to the thing denoted by the word. Fire has the power to burn, but the word Agni or its meaning has no power to burn. The use of language is thus referential. Words may refer to an external thing like cloth or an internal entity like faith. The relation between a word and its meaning is an inseparable relation of identity *(tādātmya)*.

A person uses language in order to communicate with another. If the hearer is to understand what is being told, words must stand for things which he is aware. When we use an expression such as 'black cow' the adjective black

literally refers to the cow. But in an expression like 'black market' the adjective black has a figurative meaning. It connotes something that is illegal. Thus words have a connotative value. It is conceptual cognition which alone is amenable to linguistic communication. Perceptual cognition is non-linguistic.

Common nouns generally refer to a class notion (*jāti*). Do proper nouns also refer to a class notion? In the seminar different views were expressed on this point. Some scholars held the view that a name like Devadatta refers to a person when he is a child, a boy, a youth or an old man. Hence it should be considered to refer to a class notion. But others opined that there are no particular characterics which can be found in all persons having the name Devadatta. Hence proper nouns cannot refer to a class notion (*jāti*).

If one says "Devadatta died" one asserts a proposition which is either true or false. But if one says 'Devadatta's death' one has merely referred to an event and not said anything which is true or false. According to Russell the difference between the meanings of these two expressions is entirely due to the presence of a verb, viz, 'died' in one and its absence in the other.

When we hear a sentence such as "He wets with fire" (*agninā siñcati*), we understand the meaning of the sentence and we come to know that the proposition made by it is false. The sentence is grammatically correct, but does not convey a coherent meaning. Some people consider that the sentence "He wets with fire" is meaningless. But strictly speaking that is not correct. The sentence has a meaning which we understand, and know that it is not proper. The expression 'round square' is self-contradictory.

Every means of knowledge first generates in us an awareness of a judgeable object. In the case of a true cognition there is a cognition plus a corresponding object, but in the case of an illusion the object does not correspond

with the form perceived. A person sees something glittering. He thinks that it is gold and goes forth to take it. He finds that it is brass. Then he comes to the conclusion "Everything that glitters is not gold."

When we hear a sentence such as "The rabbit has a horn" we understand the meaning of the sentence and we come to know that the statement is false, because rabbits never have horns. Rabbit's horn (*śaśa-śṛṅga*) has only mental existence (*bauddha-sattā*). It is never found in the external world. Following is an example of imaginary things put together—

"The son of a barren woman bathed in the waters of a mirage. He has decorated himself with a sky-flower and is holding in his hand a bow made of a hare's horn"

According to Naiyayikas, sound (*śabda*) is not eternal because it vanishes as soon as it is uttered. But according to Mimāṁsakas, sound is eternal (*nitya*). It becomes manifest when it is uttered; otherwise it remains unmanifest. We understand the view of Naiyayika and also of Mimāṁsaka. We come to know that they are speaking from two different stand-points.

"The sky is blue". This statement is, practically speaking, true. But scientifically speaking it is not true, because the blueness is an illusion caused by refracted sunlight. Moreover the sky itself is a mere appearance without any substance.

A discussion is often based on what is a matter of opinion and not a matter of fact. The opinion of a logician differs from the opinion of a rhetorician, which again is different from the opinion of a grammarian. Many statements made by them amount to verbal jugglery based on the nuances of words. When a Naiyayika says that the destruction of a pot exists till eternity (p. 182) it appears to be mere quibbling.

A philosopher is supposed to be a person, who searches in a dark room for a black cat, which is not there. Moreover a philosopher is said to be expert in making simple things complex by describing them in such jargon which none else understands. However such was not the case in the present seminar on ' Proposition '

The scholars who attended the seminar discussed many subtle points relating to verbal cognition (*śābdabodha*) and sentence-meaning (*vākyārtha*). The various factors involved in verbal communication are (1) a sentence (2) the meaning conveyed by the sentence (3) someone who understands this meaning and (4) the facts which correspond or do not correspond to what is conveyed by the the sentence Hence the general opinion in the Seminar was that without introducing an element of ' Proposition ' the whole process of verbal communication can be properly explained.

At an earlier stage Russell made a clear distinction between ' being ' and ' existence '. He said that ' being ' is quite comprehensive. This ' being ' is common to both ' existence ' and ' non-existence '. But at a later stage he gave up the distinction between ' being ' and ' existence '. He gave up his belief in ' Preposition ' also (p. 67).

The scholarly philosophical discussions which went on in the seminar have an academic importance, but they have little spiritual value in them

— **Dr. B R. Modak**, M.A. Ph. D.
Beside Laxmi Talkies, Dharwad, 580001

Quarterly Report

for the period ending 30–06–1994

The discourse on 'Chhandogyopanishad Bhoom Vidya – Sanatkumar Narada dialogue,' by Swamini Swatmanisthananda Saraswati of Dharwad, was arranged on the 3rd April 1994 from 9-00 A. M to 6-00 P. M. in the Gurudev Mandir and the function was well attended.

Dasabodha Kannada classes were arranged in the Gurudeo Mandir on 14-05-1994 and 15-05-1994 and the function was well attended by the audience.

The members of the Probus club had arranged the district conference on 29-5-1994 and the problems relating to causes of public concern were discussed.

The Punyatithi of Sri Gurudeo Ranade was celebrated in the Mandir for five days from 2-6-1994 to 6-6-1994 on a grand scale. The sadhakas were engaged through out the Saptah in intensive meditation, followed by Bhajan, Arati and discourses. There were about 70 to 80 sadhakas from different places present during saptah. Sri Kale Baba Maharaj (Pandharpur) delivered discourse on 'Jnaneshwar and Sri Gurudeo Ranade's Philosophy, in the Mandir from 30-5-1994 to 6-6-1994.

On the 6th June 1994 the sadhakas offered flowers on the Paduka of Sri Gurudeo. The celebration ended with Mahaprasad.

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OBITUARY

We sadly mourn the demise of Shri. V. R. Kotbagi on 6-6-94.

Shri. V.R Kotbagi was not only a renowned pleader of Belgaum but was also a brilliant student throghout his educational career. He was a Jagannath Shankarshet Scholar and passed his B. A. with Sanskrit in First class First rank from the Elphinstone College of Bombay University. He passed his LL. B. from the Pune Law College. He worked as a lecturer in the Raja Lakhamgouda Law College and ultimately became a founder member of the Karnatak Law Society. His proficiency in English language was well known and was a holder of the prestigeous Ellis prize.

He practised as eminent lawyer in Belgaum and held the posts of public prosecutor and govt. pleader for quite some time. He became founder member of Samyukta Karnatak newspapers in 1932 & later a life member of the K. P. E. S. (Bombay), Dharwad.

He worked as a trustee of the Gurudeo Ranade Mandir trust and drafted the constitution of the Academy of Comparative Philosophy and Religion for the Trust. He also worked as Editor of " Pathway to God ", which brought out the flair for philosophical writing dormant in him.

His wife Smt Ahilyabai was a disciple of Bhausaheb Maharaj, the revered Guru of Gurudeo Ranade. Shri Kotbagi himself later became an ardent disciple of Gurudeo Ranade. Till his wife's demise in 1991, he used to hold " Tri-kal " Bhajan in his house, which created a religious and spiritual atmosphere with his kith & kin in the house and also the neighbourhood.

He was born on 19-4-1902 and lead a life of satisfaction with a career full of accomplishments worldly as well as spiritual. He is survived by three sons and five daughters, who are all well-placed and are also devotees of Gurudeo Ranade.

All of us belonging to the spiritual family of Gurudeo Ranade, pray for Everlasting Peace to the departed soul.

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" Pathway to God " is Published by Academy of Comparative Philosophy and Religion, Gurudeo Mandir, Hindwadi, Belgaum--590011 and Printed At : Swastik P. Press, Huns Talkies Road, Belgaum-590002.